



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

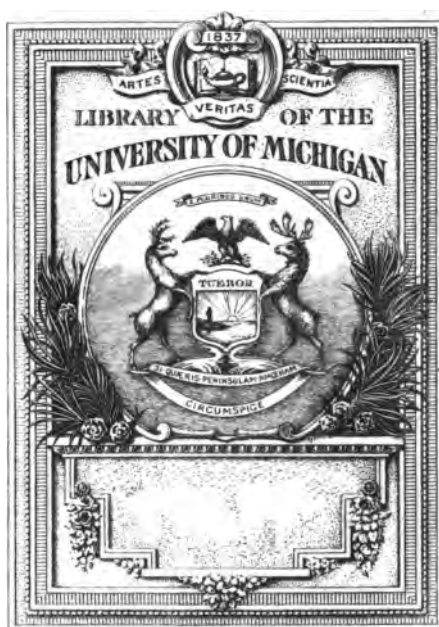
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



DA

948.3

.L53

V78



A  
VINDICATION  
OF THE

*Irish Earl of Bath;*

ON

Occasion of the groundless Imputa-  
tions, malevolent Insinuations, and  
unmannerly Expostulations of a  
pretended QUAKER :

In ANSWER to said

QUAKER'S Letters, &c.

---



---

D U B L I N :

Printed in the Year MDCCCLV.

[Price Two-pence.]

---

*Just Published,*

[Price Three-pence.]

A FEW

THOUGHTS

ON THE

Present Posture of Affairs

IN

*I R E L A N D.*

---

Relian.  
y. 8. 1. 1.  
3-15-27  
14356

# A VINDICATION

OF THE

*Irish Earl of Bath.*

IT is not the Argument, Sense, or Smart-  
ness, that are contained in your truly  
familiar Epistles, any Shew of Reason,  
or Capacity for writing, that might challenge  
the Notice of a reasonable Person, which have  
induced me to answer your importunate De-  
mands, but pure Charity to you and your  
*Associates*; that (if possible) I may shew you  
how much you are mistaken, when you flatter  
yourselves that an Handful of Men, who know  
not rightly what Spirit they are of, shall be  
able to communicate their Madness to the  
People, and infect them with Sentiments de-  
structive to the Public.

A 2

It

It is a certain Consequence of intestine Divisions, that the least considerable, who are engaged in them, should be always the most pretending, the loudest in Clamour, and fiercest in Demands; and when they have least but little Help to support the *Cause*, are ever the most forward to lay claim to the Success, and rate their Pretensions above the Standard of those, who, by their Weight and Abilities, have happily brought it to the wished for Issue. The Cause is obvious, and the Effect unavoidable. The *first* have nothing but the End they aim at, in Contemplation, equally ignorant of the *Means* to compass it, and when, or how, they may be used successfully. The *last* are aware of the Difficulties in their Way, the Steps to be taken, and how far they may proceed with just Hope, or Probability of Success. Hence it comes, that when Men have done a great deal, these naturally wonder they have not done more; whilst others, who can better discern the Lets and Rubs that lie in the Way of all public Proceedings, wonder, on the other Hand, they could do so much, and carry their Designs so smoothly into Execution.

Should



Should you ask me, *Friend*, what were the *Designs* of those who, you own, have defended our Rights in dangerous Conjunctions, and what were the principal Points they had in View, when they abandoned their *private*, for the *public* Interest, I can so far answer, as to tell you what it was every reasonable Person expected from them; and when I have so done, will leave it to any one to judge (as Time shall disclose it) how far these Expectations have been answered, and what more could be reasonably desired.

For Method's Sake, and to enable you to range your Ideas in some Order, (in which, by the Way, you are extremely defective) I shall distinguish the *first* from the *secondary* Points to be obtained, the principal Dangers we had to fear from the lesser Evils we apprehended, in order to form the clearer Notion of the Condition we are left in, when it shall be better known what Terms have been made for us, and what Dangers have been removed.

The first Danger to be encountered, and of which so much has been said and written,

that I need say nothing of it here, was *previous Consent*. For two Sessions it hung over us, and we dreaded the Approach of it again.

The second, by necessary Connexion, was that of continuing the same Persons in the Government, who had laboured to establish it, and make it a necessary Part of the *Constitution*.

The last of these Evils is certainly removed; and the other is dropped, in the *Speech* from the *Throne*, never (as we are told) to be resumed again.

So far our Friends have taken Care of us. And next, in Order, comes Redress of *Grievances*, which consisted in an Attempt to *alter the Constitution*, which, though it did not succeed, was attended with many Mischiefs. And next, in *displacing* the Gentlemen who opposed it. In the last Point again we are *redressed*, and, as to the other, I am very clear in asserting that it is impossible to be *redressed* in the true Sense of the Word; or that we have Amends made us for the Calamities, publick and private, which were wrought

wrought us by the Endeavours of *Men*, who introduced and abetted that Scheme; and I wish, with you, a Censure might be passed on all who deserve it on that Account, that it may remain, as you say, *a Terror to evil Doers*; but when, or how, it is to be done, I am as little able as you are to advise, any farther than as I think it has been done already, by reversing every Thing our late Governor did, in order to accomplish his Designs. Silent Censure is always the severest; and (though People of your *Sort* and *Education* can express their Resentments no other Way than by Noise and foul-mouthed Railing) sinks deeper than any other in the Minds of those who can distinguish between angry Reproach and calm, and (therefore generally) just Indignation.

And this I address to all, in general, into whose Hands this Paper may fall, that they may reflect, if they please, on the Advantages arising to their Country from the late Opposition; and consider with themselves, whether, a Year ago, they had not been glad to have secured so much; and to have been relieved from the Dread of having *Power* exerted in the same Channel against them;

which they found, by Experience, it was hard to resist, and which, by continuing in the same Hands, or in *Persons* of the like Dispositions, might, one Time or other, have overpowered their *Defenders*.

To yourself, in particular, I would willingly give an Answer, were it possible to collect, from your disjointed Periods, any uniform Design, or consistent Expectation, which you, or your Knot of *Associates*, may entertain; but as that, I think, passes human Skill, I must guess your Meaning, as it appears obscurely in furious Starts of idle Clamour, and untempered Zeal.

*Zeal* for what! It is not for Government on any Plan whatever. It is not for Peace; for that you renounce till the Enemy be utterly destroyed, *striken to the Earth, thence never to rise again*. Were you less a *Man at Arms*, and had any Sort of Wit to take Place in your Anger, you would content yourself, and think you had done abundantly enough, when you had not only *put by your Adversary's Thrust*, but put him also to Flight; enough for Honour, and sufficient for Safety. The weakest Enemy may be dangerous

gerous when driven to Despair; and to pursue him to a *strong Hold* may testify Courage, but is no Symptom of Sense. You may remember, for I see you have been in the Hands of a *Fencing-master*, a *Frenchman*, who taught the small Sword in *Taylor's-Hall*, and gave Lessons of Prudence, as well as Science, to his Scholars. Here you shall attack, and here be on Guard; so far advance, and then stand firm; with all the Variety to be known of defensive and offensive Knowledge. A Gentleman, one of the most finished in the School, wanted, he conceived, to learn but one Thing more to render him absolute in the Art of War, which was, how to advance on a flying Enemy? "Advance!" said the *Frenchman*, "For what? *by gar* let him go." If ever you learn't, you have now forgot the *Rule*; and when the Enemy has been parried, wounded, and forced on a Retreat, you would, in your Fool-hardiness, make him rally again, and, like an infinite Number of Generals on Record, perhaps lose the Honour of the Day you had won.

But you talk much of *Precedents*, *Precedents* for *Addresses*, and *Precedents* for *Oppression*, which will naturally grow (as you apprehend)

apprehend) from some Concessions have been made; and indeed the Sum total of all your Fears are comprehended in that single Article. Neither you, or any one else, can complain of any other Point unprovided for, or any other Danger likely to ensue from the supposed Agreement has been made.

Now, if these *Concessions* be Precedents, they are very imperfect ones, and may more probably, should they be pleaded as such, be rejected another Day, than was the Precedent you mention of 51 pleaded *Anno 53*; they are less like Precedents than that was, though that was but a Shadow of one. A just Precedent is something done with mutual Approbation, or, at least, is an Act of Authority on one Side, and acquiesced in by the other. But it is manifest we have not acquiesced under the Oppressions were laid on us, nor did we acquiesce at the Time, but made a laudable Outcry enough, and made it be heard far and near; and will, doubtless, on a like Occasion, be as ready to lift up our Voice again; though I must say, that all Appearances concur to make us hope the Occasion is far off. As to the other Precedent of sending over the *Adresses* before-hand  
for

for Approbation (as you assert was done) I can say nothing but this, that whether it was so or not is Matter of perfect Indifference, and, should it always be done, can have no other ill Effect, than lavishing some Money on special Messengers; for it is not how, or where, the Thing was *cooked* (to use your own Phrase) that Men consider so much, as how they like what is served up. Had the famous *Clo* cooked it, (though they say his Hand is out) yet if the *Commons* did not relish it, the Labour were lost, and the Dish would be thrown out of Doors.

But *apropos* of Precedents, I will tell you a worse than any you have named; that of Ingratitude to our Defenders, not to say our Protectors. In what a Plight had we been, had the Persons you clamour at hid their Heads in the Day of Danger, and sheltered them from the Pestilence that walked at Noon-Day. Had they not interposed, like friendly Clouds between the *Sun* and us, to shield us from the Beams we could not bear, we had been burnt up ere now; and, instead of Thanks, shall we repay them with Reproaches, and forget every Act of Kindness they have done us, because there is something

thing we still desire they should have done? This is like the Fellow was fished out of the *Liffey* by a Gentleman, who ventured his Life to save him, and, missing his Hat, desired his generous Friend would go in again to recover it, and d—d him for refusing.

How should we expect, on any future Conjunction of *Power* and *Misrule*, when the People are oppressed, and can do nothing for themselves, that Men of Fortune, and Pretensions to the highest Favours their King can bestow, should endanger both to relieve us from Distress, if we not only withhold all the Acknowledgments we can give in Return for their Services, but revile them worse than we ever did our Oppressors? Then (to use your ill applied Language) we shall cry, and there will be none to help. They will shake their Heads, and laugh us to Scorn. Reproach, when we look for Approbation, is, of all Things, the most likely to alienate Men's Affections, and, no doubt, would have that Effect, did it come from any Man, or considerable Body of them, who have a Right to judge or to advise; but forgive me, if I think you are not in that Predicament, nor does it appear from any  
 Thing



Thing you have said of yourself. Suppose (as you tell us) you have been employed, for three Years, in drinking Healths on every joyful Occasion, and in making ungodly Ballads \*; does that entitle you to give Law to those now, whose spirited Acts were then the Subject of your Song, and their Health and Prosperity the Object of your Wishes? You admired them greatly, when they were exposing their Lives for you, to Perils by Land, and *Perils by Sea*, and, perhaps, (but I hope otherwise) to Perils among false Brethren; but now that you have failed in some favourite Expectation, secretly settled among your *Eutopian* Friends, they have done, it seems, no Service at all either to you or the Publick.

By their Means it has been, with the Favour of Providence, that the principal Dangers which alarmed us are no more: Our Constitution remains unhurt, and the Invaders of it are laid aside. The Assertors of Right and Liberty are restored to the Rank they held, and we are no longer deprived of *their useful Mediation* with our Prince,

\* See Letter, p. 1.

Prince, and those in Authority under him; so that Discontents must arise from private Causes, whatever Disguise, or Pretence to publick Zeal is put on.

As I am not a Master of the same Dialect you use, I cannot reply to you in the Stile would suit you; but must tell you, the affected Phrase of your personated Character is always to be suspected, and always discovers a Diffidence in the Writer, that what he offers to the Publick would not merit their Observation without a Singularity of Dress, which is oftener the Effect of Foppery than good Sense; and though the *Manners of that People* may claim an Indulgence when they are only familiar, yet they are the more unpardonable, when, under that Allowance, they degenerate to Sawciness and Scurrility. If I could suppose (as I do not, on observing the Complexion of Things) that you would again produce *your strong Reasons*, I desire you will write like other People, if you hope to be replied to; and that you do not disgrace any particular *Tribe*, by assuming their Air and Appearance.

And

And lastly, as a Friend, I recommend one Consideration, that *Zeal* without Knowledge, and without Bounds, hurts the Owner, and no one else; and that over-zealous Party-men may be compared to Fire-ships, which, though they but sometimes burn the Enemy, never fail to consume themselves.

*F I N I S.*

